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We live in the day when teaching and preaching are provisional. The church itself is provisional. A ministry, a building, a Christian social action program — these are temporary activities, to be done as well as possible, but to be done always with that humility which comes from knowing that "The End" is written over them. The provisional church is the anticipation of heaven. But this is something worth being. It is something worth being in, for within it we may have a foretaste of the eternal community that is our certain hope.

—GEORGE LAIRD HUNT,

Rediscovering the Church,
Association Press, 1956

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Quaker Relief for Egypt

Quaker aid in Egypt has been approved by the American Friends Service Committee's board of directors, which has decided to provide both financial help and material aid for Suez Canal Zone refugees and for Jews in Egypt who have suffered as a result of the crisis. The action was based on findings by Paul Johnson, A.F.S.C. representative who went on a special mission to Egypt in December to explore with local officials the need for Quaker service in the area. He reports between 125,000 and 135,000 refugees and evacuees from the Suez Canal Zone, about 40,000 of whom are living in temporary shelter, such as schools and social centers under government care. Government care includes a weekly cash payment to heads of families, distribution in camps of blankets and clothing, and the operation of emergency kitchens.

Three types of aid for Canal Zone refugees will be provided by the Service Committee. A total of 4,000 primus stoves will be sent to the Ministry of Social Affairs for distribution among families which lost their household goods during hostilities. Quaker groups in Great Britain, France, Canada, and Sweden will share in this project, and the stoves may be labeled to indicate the gift's source.

The Red Crescent Society, an Egyptian welfare agency, will be furnished up to \$15,000 worth of medicine and drugs contributed for use among Port Said evacuees. A further grant has been approved to help the Y.M.C.A. to purchase recreational equipment and to maintain volunteer workers at refugee camps. An initial sum of \$1,000 was made available.

A.F.S.C. financial assistance and personnel have been offered to the International Committee of the Red Cross (Swiss) for use in its program of relief to the Jewish community.

Plans for the Egyptian assistance were discussed recently at the United Nations during a conference with Dr. Mahmoud Fawzi, Egyptian Foreign Minister. Quaker representatives at the meeting included Elmore Jackson, head of the Friends program at the United Nations; William Barton, general secretary of the Friends Service Council, London; and Duncan Wood of the Quaker Center at Geneva, who is serving briefly with the Quaker U.N. program. This meeting provided an opportunity for British Friends to express to Egyptian authorities their sorrow over the British action in Egypt. They also thanked Dr. Fawzi and his government for their willingness to permit British, French, and other Friends to be associated with the A.F.S.C.'s plans for material aids to Egyptian victims of hostility.

Gordon Hirabayashi, a Friend from Seattle, Washington, who is on the faculty of the American University at Cairo, is acting as the A.F.S.C. representative in Egypt in connection with the program of assistance.

Paul Johnson will visit again in Egypt in February for further discussions and observation of relief needs. He will be en route to Ceylon, where he will organize the A.F.S.C. Conference for Diplomats program in Asia. He directed the Service Committee's relief work with Arab refugees in the Gaza Strip during 1950 and headed its village development program in Jordan until a year ago.

FRIENDS JOURNAL

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Editorial Comments

The Second Coming

RECENT reports about the Seventh-day Adventists' having been recognized as a Christian Church by the conservative fundamentalist monthly *Eternity* called attention to the Adventists' belief in the second coming of Christ. This group has a colorful past in regard to its particular faith—a faith that is largely based on the apocalyptic books of *Daniel* and *Revelation*. Under the leadership of William Miller, thousands of Adventists expected the end of the world to come in 1843 and again in 1844. Many disposed of their property to await the second coming on dates specifically computed. After repeated disappointments and some separations, the remaining faithful organized in 1860 as the Seventh-day Adventists, who now number close to 280,000 in the United States. Their disciplined living, their dedication, their tithing, and their interest in education, health, and medical progress have earned them the respect of the public.

Their apocalyptic faith, meaning that the visible kingdom will come after a catastrophic division of mankind into virtuous and damnable men, is shared by a number of other sects, including the Mormons. Ideas centering around the expectation of the end of our world are, indeed, part of the tradition of most large churches. As early as the fourth century A.D., Augustine wrote in his *City of God* of the seven ages of history, saying that "we are living in the sixth." In recent years such "eschatologic" thinking (from the Greek *eschaton*, meaning the end) has gained ground, especially among European theologians, as was evident in the 1954 Evanston World Council meeting. The catastrophic events of the last 40 years have strengthened these beliefs.

Eschatologic Pessimism

Our ordinary optimism about future progress is absent among eschatologic thinkers. They regard progress as serving either only temporary purposes or (according to the Catholic philosopher Christopher Dawson), as misleading man to more folly and pride, thus speeding up the disastrous coming of the last judgment. According to this viewpoint, despotism, dictatorship, and the rule of the much maligned masses are as much warnings of the coming end as are atomic weapons. The British Church Council's report of 1948 expresses in sober

terms the completely justified fear that mankind may conceivably destroy itself. In our time many are returning to the panic fright of primitive man, whose entire existence was overshadowed by a sense of cosmic dread.

The oppressive misery of former ages or of the present time is considered by thinkers of this school a preparation of our minds for the coming of the antichrist and for the subsequent triumph of Christ himself. Even on the purely political level such prophecies always have dwelt on the imminent glory of the future. Both Karl Marx and the Atlantic Charter promised freedom from fear and want.

The Antichrist

The reign of the antichrist is to precede the advent of the kingdom, according to ancient church tradition. This false savior (probably a worldly ruler) is to have immense political powers. His nihilism is camouflaged by a dazzlingly perfect order for society, obscuring the coming catastrophe. For example, Vladimir Soloviev's *Tale of the Antichrist* (1900) predicts a succession of destructive global wars (of which we since have had two). It also speaks of the formation of an international federation of all nations (of which again we have had two). Soloviev's league of nations creates a world state, making pacifism superfluous in the prevailing universal peace and welfare. The ruler is a friendly humanitarian, an ascetic, and a vegetarian, the "lamb" of the Apocalypse (*Revelations* 13:11). The people worship him, and his priests work miracles, especially in social reform. The world council of all Christians surrenders to the ruler, who speaks to them of the new era of "Christian history" as having arrived. But the few remaining faithful in the Orthodox, Catholic, and Protestant churches resist the antichrist's promise of freedom of religion because he demands worship of himself and is in league with the devil. At long last the antichrist is defeated by Christ, who fuses time and eternity into a new realm while seated on the throne of judgment.

Of the Things to Come

In this theology and psychology a weird mixture of naive faith, verbal biblical interpretations, emotionalism, and some degree of superstition rival the sound belief that it is not for man to "know times and sea-

sons." The author of the *Letter to the Hebrews* touches the core of the Christian message in declaring that it teaches how we can have access to God at all times. The field of futuristic eschatology is a happy hunting ground where faith and fantasy hold their tempestuous races. One school of eschatology considers the new age as having begun, with the advent of Jesus in history. It balances our judgment with the reminder that the kingdom is not of this world. History is rarely, if ever, Christian.

Of course Friends have freedom of opinion in this

matter. The note of sound rationality traditional in Quakerism prevents the rise of such a pessimistic psychology. We are grateful for George Fox's emphasis that "there is One, even Christ Jesus" who can speak to our condition. Fox's quotation printed on the cover of our December 29, 1956, issue will appeal especially to us when considering this entire problem ("... The glory has been talked of; but now it is possessed. . ."). It is the happy expression of one for whom eternity had come and who experienced the divine presence in overflowing measure.

The Mystery of the Radiant Personality

By HOWARD HAYES

LET us suppose that behind us all there is a bright, steady light. No matter which way we turn, the light is there at our backs, attempting to shine through us. When we face another, we see the light behind him and around him and also coming through him. He sees the same in looking at us.

We know from such experience how differently the light seems to come through various persons. Some block it entirely, some darken it, some discolor it, and some seem to give it the strangest twists and shapes.

The Brightened Light

And then one steps out who seems to act like a lens. The light not only passes through him but is actually brightened in its passage. He seems somehow to have gathered up more of the light than would appear to be his ordinary share, if we can judge by what we have learned to expect from others. No larger in bulk than others, this person nevertheless appears far brighter in transmitted light than those around him. He shines; he glows. Whether man, woman, or child, young or old, it is a pleasure to see him, to be in his presence, to receive his light. He is that mysterious figure, the radiant personality. All eyes are drawn to him. He receives a perpetual welcome. He is literally the "pearl of great price." Nothing in human life is so valuable, not money, not brains, not beauty (so-called), nor any amount of labor.

The Enigma

This radiant personality, of course, is a mystery, an enigma, an impossible nut to crack for the doctor, the psychologist, the philosopher, and the theologian. Is he possessed merely of supreme good health? And if so, please define good health. Is he a religious phenomenon, a creature upon whom an extra measure of grace

has been unreasonably bestowed? Or are his parents responsible? Is it heredity and environment?

No one can say. All answers seem limited, broken, and incomplete. We know too well by personal experience and observation that no one has or can determine the formula that will invariably produce the radiant personality.

Can we, then, do nothing? Are we merely to observe and admire, and, if possible, avoid envy? Should one toss the whole question back to God as one eventually does its counterpart, the problem of evil? If one enigma, why not two?

But let us return to our original picture. If we accept the fact of the light, the ever-shining light that seems always to be behind one but may be also inside one, we have a sufficiently real situation to take hold of. (One must, of course, believe in the purity, the force, the warmth, the utter reality of the Light.)

Blocking the Light

It should be noted, also, that all of us have considerable skill in pointing out just how poorly the light comes through others, our friends and relatives. We see the light darkened and discolored in so many bodies all around us. We are constantly attempting to read these shadowy X-ray photographs of others, to analyze the opacities and blanks and discolorations which we so clearly detect. In fact, it is a great pastime, this discussion of just why and where and how the Light fails to get through others.

And it is not altogether wasted. What we see in others we may come to see in ourselves. We may find that we block the light exactly as others do.

But can one really see into himself? We can take our own pulses, count our breaths, examine our hands and feet, all in a highly detached and dispassionate way. But can we read our own X-rays? Can we look within and see where we are blocking the passage of the Light? Is

Howard Hayes, a member of New York Monthly Meeting, is a free-lance writer who has had material published in the *Atlantic Monthly* and other magazines.

there a place where we can stand and see the Light passing or not passing through our very being? Does God offer us such a vantage point?

I believe He does. This is almost impossible to make clear, but I believe that we are offered the opportunity of seeing the Light pass through us. I believe it is possible to withdraw to a point (possibly within the Light itself) from which our own opacities are as clear as they would be if we were handed a complete X-ray photograph of ourselves.

This doesn't mean that at the same moment we discover our opacities and discolorations we can remove them. But we can see them (perhaps for the first time), and, one might almost say, put our finger upon them.

Obviously this is only the beginning. But self-knowledge is absolutely essential. One must not only be aware that he is blocking the light; he must be able to put his finger upon the areas of shadow. He must see the reality of the Light coming through in one place and not in others. The thickened, impure localities and the unhealthy discolorations, the solid blocks of—shall we say?—pure hatred must become perfectly plain and evident.

And all this is shown in the Light and by the Light, in the steady, time-free Light that always seems to come from behind, but may really come from a place very far and deep within.

The Goal

The goal, I would say, would be complete purity and transparency, which are not the same as nothingness. Light passes through water and crystal. X-rays pass through more solid substances. Other rays pass through anything and everything. We wish only not to impede the Light. To do that is to bring oneself up level with what one should be.

The mystery of the truly radiant personality remains. Is he merely transparent to the Light? No, he is more. Somehow he is "larger than himself." He is not only crystal clear but brighter. Mysteriously he receives more light, or brightens it, or passes it on somehow increased.

But it is all one light, for there is only One Light.

Letter from Turkey

"DAWN Apartment on Daybreak Square" is the English translation of our address, though the postman probably would not recognize it. It certainly reminds us that we are at many beginnings. Currently, it is the beginning of 1957. Another beginning of considerable interest concerns the place of Islam in this Muslim land. The Turkish empire was the temporal and spiritual center of orthodox (Sunni) Islam. The sultan was *ex officio* the caliph, the successor to Mohammed, and the literal mantle of the Prophet is still among the treasures of the former palace in Istanbul.

But the same revolution which abolished the sultanate ended the caliphate. Kemal Atatürk was by personal conviction irreligious. Like many such, he made little distinction between reactionary superstition or obscurantism and the more intellectually respectable modes of religious experience, but he and his followers saw in the former one of the most powerful obstacles to the progress of their country. Hence for over 30 years an avowedly secular state has governed a people who remained, in the large majority, devoutly Muslim. Religion was never prohibited (and incidentally, the strength of Islam is generally considered to have been one of the most potent preventives of Communist infiltration), and many prominent men made no effort to dissemble their piety, but organized religion became the ward rather than the mentor of the state.

Space will not allow a detailed analysis of the reasons for the present trend. Suffice it to say that, on the one hand, party politics, and, on the other, a widespread realization at all levels of authority that religion is an indispensable part of men's lives have both been among the influences at work. Thus since 1949 there has been a Faculty of Religion in the University of Ankara, and in several cities schools have been opened for the training of clergymen. It is the government's object to see that the new religious leadership, while of impeccable orthodoxy, is enlightened and educated.

In 1948 instruction in Islam was introduced in the

LET us be quite clear that mystical exaltations are not essential to religious dedication. . . . Many a man professes to be without a shred of mystical elevation, yet is fundamentally a heaven-dedicated soul. It would be a tragic mistake to suppose that religion is only for a small group, who have certain vivid but transient inner experiences, and to preach those experiences so that those who are relatively insensitive to them should feel excluded, denied access to the Eternal love, deprived of a basic necessity for religious living. The crux of religious living lies in the will, not in transient and variable states. Utter dedication of will to God is open to all. . . . Where the will to will God's will is present, there is a child of God. When there are graciously given to us such glimpses of glory as aid us in softening own-will, then we may be humbly grateful. But glad willing away of self that the will of God, so far as it can be discerned, may become what we will—that is the basic condition.—THOMAS R. KELLY, *The Gathered Meeting*

curriculum of the 4th and 5th grades of the primary schools. But because the junior high or "middle" schools (6th to 8th grades) carry more prestige and contain a higher proportion of students from educated families with a "modern" outlook (in 1950 only 8 per cent. of primary graduates entered middle school), the introduction of such courses this year in the 6th and 7th grades has caused much more controversy. Americans, having a much longer experience with a tradition of "separation of church and state" and more recently with the knotty problem of "released time," are in a position to sympathize as the Turks wade into this one.

Meanwhile, the new move has for the first time directly touched our four American mission schools. For 30 years, under laws restricting religious propaganda among minors, they have been run without overt religious instruction. To our constituency among the churches we have tried to explain that "religion" does not necessarily mean "religious instruction," and that many ethical and spiritual essentials of religion can be conveyed without the vocabulary thereof. The parents of our students endorse our success in this by placing character education high among the reasons for sending us their children in far greater numbers than we can accept. As one father put it, "I want you to give my boy a religious outlook, and I'll see to it that his religion is Islam." Thus our schools, though supported by missionary funds, have been operated without doctrinal Christian evangelism. Now they, too, are being asked to include Muslim instruction in their curriculum.

Is this a difficulty or an opening? Should we drag our feet, or cooperate wholeheartedly? There has been much discussion in the mission generally and among our professional educators.

The government order is recognized as an attempt to meet a need which we also acknowledge, and though we might not have sought this way to meet that need, the new program may well open doors for the discussion of moral and spiritual values. At least one school head tells me he has long felt free to say to parents and students in so many words that some problems could be solved only by prayer. Another teacher speaks of how often, as he visits his students and their families at home, the talk turns to religion, not in a clash of doctrine but in a common search for light. Undoubtedly there will now be greater opportunity to approach the problem of living not only from the viewpoint but in the vocabulary of religion, which hitherto, whether Christian or Muslim, has been almost absent from the campus.

Meanwhile, the specific content of the instruction now being introduced in the government textbook throws into relief the fact that the kind of religion which

has been prohibited in schools is the kind which is susceptible to legal definition and control—sectarian, doctrinal, organized, or ritual. This is the natural situation in a society where religious affiliation has always implied hereditary inclusion in a cultural, social, even linguistic enclave. Whatever one's views on the centrality of doctrine, we have sometimes tended to forget that the kind of religious orientation to life which we most deeply seek to represent never has been forbidden, not only because it never has been unwelcome but because no legal code could take cognizance of it or affect it.

I cannot close without mentioning the privilege which we all have just had of a visit by Dr. Kenneth Cragg, on leave of absence from Hartford Seminary Foundation. He is editor of *The Muslim World*, a leading scholar on Islam, and a most winsome apostle of closer mutual understanding between our two faiths. His tour of our stations coincided with the arrival of our copies of his recent book, *The Call of the Minaret*, in which each of us looks forward to renewing our acquaintance with his illuminating spirit. He, and it, could hardly have come at a more appropriate time.

WILLIAM L. NUTE, JR.

Bedridden

By MARIE GILCHRIST

She learned the whole of twilight,
She gazed into it long.
In it she found quietness,
And patience, and song.

Twilight, dark and dreadful
To those whom shadows fright,
Focused in her silver gaze
Grew intimate with light.

Under the Tree

By ANNE YOUNG

Let shadow clasp you:
Know that its ancient root
Is with your dust involved—
Ever the wind's pursuit

Through myriad leaf informs your listening—
The wingèd arts have sung here;
And, as your stillness waits on mystery,
The Lord has hung here.

Changing Climate of Church and State

By C. STANLEY LOWELL

WITHIN the past decade a drastic change in America's traditional church-state pattern has been indicated. The date signaling the new day might be designated as November 21, 1948. On that day the bishops of America's largest church, in point of membership, issued a statement which announced that a new church-state alignment would be sought. The Roman Catholic bishops denounced church-state separation as "the shibboleth of doctrinaire secularism." They called on their people to work "patiently and perseveringly" to change it.

The Jesuit scholar, Fr. John Courtney Murray, in an address reported in *The Catholic Mind*, September 1956, seeks to explain what is involved in this change. The hierarchy is prompted, he says, by the vast advance in size and status of the Catholic community in the United States. It is only to be expected that our system will reflect "the realities of American society," that it will take account of "sociological changes." What Fr. Murray apparently means is that the Roman Church now packs sufficient political power to obtain the kind of public aid which it receives in other lands and believes it deserves here.

The Roman hierarchy does not seek repeal of the First Amendment or, indeed, of provisions in the state constitutions which "spell out" church-state separation. What is sought, as the 1948 statement makes clear, is a revision of the court decisions which have delineated the doctrine of church-state separation. What the hierarchy seeks, too, is a new climate of public opinion which would look with favor on state recognition of the church and on tax support for its activities. What really impels Rome to seek a form of church-state union is the need of money. Voluntary action is failing to provide the kind of finances needed for the vast enterprises of the Roman Church. Gifts of adherents must be supplemented by public funds.

Progress Unlimited

Progress toward a church-state tie-up has been made in enormous strides. Consider the matter of government financing. During the 84th (1955-1956) Congress at least two bills were passed which provided millions of dollars in Federal funds for the Roman Church. The bills passed by voice vote without recorded opposition. One bill granted the Pope a sum of nearly \$1 million to redecorate his summer palace. This building, located in a belliger-

ent nation, Italy, had not in fact been damaged during World War II. The grant was pure subsidy.

Another act made immediately available some \$8 million to the Roman Catholic Church in the Philippines, and opened the way for grants which may run over \$30 million. The grant was in the form of an amendment to the 1948 Philippines War Claims Act, under which millions already had been given to this Church. According to reports from the Philippines, this money will go to Roman Catholic institutions which flew the Spanish flag during the Japanese invasion. A maximum of \$30,000 will go to Protestant churches under this bill. Nothing at all was voted for public institutions. Both these acts would seem to be plainly unconstitutional as violations of the First Amendment.

The 84th Congress also extended the Hill-Burton Act, under which the Roman Church has received some \$115 million and other denominations about \$23 million. State governments pay millions annually to the Roman Church—mostly to its schools, but also to its orphanages and hospitals. Many teaching nuns of this Church are on the public pay roll. They are teaching in institutions that are, to all practical intents, parochial schools despite their tax support. There is no withholding tax, as the full amount is paid to the Church. In Rhode Island, Massachusetts, New Jersey, and Minnesota there have been "give-aways" of valuable public properties to the same Church. Fordham University, a Roman Catholic school, is to be subsidized by both the municipal and the national governments in a "slum-clearance" project in New York City.

The tax structure contains many gross inequities where the Roman Church is concerned. Many businesses are turned over to the Church because of the great improvement, tax-wise, this brings about. The Christian Brothers, an order of this Church, distil a superior brandy which is sold commercially. They are exempt from the Federal tax on "unrelated income" because they define brandy-making as a "religious activity."

A Prediction

It is not too hard to predict where all this will lead. It is evident that within 20 years, barring a sharp reversal in the present trend, the Roman Church will have succeeded in shifting the entire cost of its primary and secondary schools to the tax rolls. Its hospitals and homes may very well receive full tax support as well. We appear to be on the way to official establishment. The

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establishment might well be pluralistic at first if the major Protestant denominations were to forsake their free tradition and consent to this co-mingling with the state.

A Sound Reaction

Many Americans on learning the facts of clerical encroachment upon the state may react in anger. This gets us nowhere. There is no point in resenting official favors to the Roman Church or to any other. The point is to stop them. The Roman hierarchy does not think of itself as doing any wrong. In many lands priests have been paid out of public funds, like other public officials. The fact that they have had to manage without support of this kind in the United States has seemed to them a cruel and unusual deprivation. When these men seek tax support for their church here, they are simply in business at the old stand. What is needed is not criticism or abuse but determined opposition.

The organization known as Protestants and Other Americans United for Separation of Church and State, with headquarters at 1633 Massachusetts Avenue, N. W., Washington, D. C., came into existence for the sole purpose of maintaining the free situation of the American churches. It resolutely opposes all clerical encroachment upon the state as well as state interference with the churches. It defends church-state separation as the best guarantee of religious freedom.

POAU is not anti-anything; it is for a principle. It is for church-state separation as stated in the First Amendment to the Federal Constitution and as contained in the constitutions of practically all the states. POAU is striving to build a climate of opinion in the nation that will lead to the prompt rejection of sectarian demands upon the state. It is the POAU conviction that state-subsidized religion is no good, that churches which are able to draw on tax funds and use the state as the instrument of their own power have an invincible penchant for stagnation and atrophy. The best way to help religion is to take away its government subsidies and sponsorship and put it on its own.

POAU is an action group. It is in no sense a lobbying organization, yet it does seek practical strategies of grass-roots support for its resistance to sectarian demands. Its aim is to establish its chapters and its religious liberty committees everywhere throughout the nation to watch closely for clerical encroachment and for state trespassing, standing ready to defend the tradition of church-state separation whenever it is threatened. Such groups, representing both clergy and laymen of all denominations, will regularly review the church-state situation in the community and in the nation. They will make their influence felt when the time comes.

POAU recognizes, however, that the surest defense of

religious freedom lies still deeper. America's thinking community must be penetrated with the philosophy which undergirds church-state separation. The significance of this principle must be taught in the public schools, which have been perhaps its chief beneficiaries. The shrewd propaganda which classifies church-state separation as "secularism" must be countered with the truth. Our people must be taught that nothing good can be taken for granted. Religious liberty as grounded in our principle of separation is not a *fait accompli*. It is a privilege precariously held. The only sure defense of this, or of any, liberty is the living faithfulness of those who love it.

Who Knows?

(Answers on page 91)

1. Where is the northernmost Meeting of the Society of Friends?
2. How many members of the Society of Friends are there in the world?
3. What is the most recent Meeting to join Friends General Conference as an individual Monthly Meeting?
4. What Yearly Meetings united during 1955?
5. When will the Five Years Meeting have its next session?
6. How long has J. Barnard Walton served Friends General Conference?
7. How many countries of the world have subscribers to the FRIENDS JOURNAL?
8. In what month of the year are most American Yearly Meetings held?
9. How many regional offices of the A.F.S.C. are there in the United States?
10. When did Friends General Conference become a provisional member of the World Council of Churches?

Friends and Their Friends

The program of the American Friends Service Committee is graphically described through text and photographs in its newly published 39th annual report, covering the year 1956. In the introduction, Henry J. Cadbury, chairman, stresses the A.F.S.C.'s concern to occupy itself as much with the causes of discord and suffering as with their results. The Service Committee has more than 80,000 contributors who give to its work either money and goods or their time. Over 1,000 high schools and college-age volunteers worked during the year in A.F.S.C. projects for underprivileged people, mental patients, juvenile delinquents, migrant laborers, etc. Nearly 500 people work regularly with the Committee; some in the national headquarters (20 S. 12th Street, Philadelphia 7, Pa.), some in the 12 regional offices and 16 project areas across the United States, and others in long-range projects in 15 foreign countries. In addition to special contributions for Hungarian relief the A.F.S.C. received in 1956 voluntary contributions of cash and material aids totaling over \$6,700,000.

The Quaker Leadership Grants, given by two concerned Friends, are designed to strengthen the membership of local Friends Meetings (pastoral and nonpastoral) and Friends Schools. They are to be made to American Friends who already show achievement or promise in the leadership of one or more organized Quaker activities, attested by recommendations from responsible Friends. Applicants should have a program for using a period of special stimulus or training designed to result in increased usefulness to the Society, and they should be willing to supplement funds given by the grants from their own or other sources.

Details concerning the various types of program and the selection procedures are available from the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa. Applications should be sent in by April 1, 1957.

Can any Meeting claim sponsorship of a larger number of Displaced Persons than Cambridge Meeting, Mass., which (according to the January issue of *The New England Friend*) expects to sponsor a total of 28 refugee families?

"Issues Before the United Nations Today" is the theme of a conference being planned at the United Nations in New York by the Peace and Social Order Committee of Friends General Conference for March 21 and 22. The Trusteeship Council and the Commission on the Status of Women will be meeting at that time. The agenda includes talks by representatives of national delegations, briefings on their work by members of the Secretariat, an address by Sydney Bailey at Quaker House, an informal luncheon and exchange of ideas in the Carnegie Building, and a tour of the U.N. buildings. All Friends and their friends are cordially invited to join this conference group at any time. Friends coming from a distance will be provided hospitality by Friends in the Philadelphia area before and after the conference, when the Philadelphia Yearly Meeting will be in session. Approximate cost (exclusive of food) from Philadelphia will be about \$15. For further information write to Friends General Conference, 1515 Cherry St., Philadelphia 2, Pa.

This summer Dr. Don Yoder of the department of religious thought, University of Pennsylvania, will conduct his sixth annual Pennsylvania Tour of Europe from July 6 to August 24, via K.L.M. Royal Dutch Airlines. His Traveling Pennsylvanian groups have as their special interest the seeking of Pennsylvania's cultural roots abroad. For full details write Dr. Don Yoder, Box 19, Bennett Hall, University of Pennsylvania, Philadelphia 4, Pa.

A class in architectural engineering at the University of Cincinnati has as its current project the designing of a Friends meeting house. In the course of working on this project, according to a report from Miami Monthly Meeting of Waynesville, O., in the January *Newsletter* of Indiana Yearly Meeting, several groups of young men from the class have visited Waynesville to inspect the meeting house there and to ask numerous questions about it.

For the past eight months, a group of 25 to 35 "older" Young Friends and their families have been holding meetings for worship in the Powelton Village area of West Philadelphia. This meeting includes students from the nearby colleges and young business and professional people living in the Powelton neighborhood, which has been undergoing a vigorous program of restoration and community organization during the past year. In this area there were once two Friends Meetings, both of which have been laid down within the past thirty years.

Meetings are held every Sunday morning at 11 in St. Andrew's Parish House on Pearl Street between 36th and 37th (just north of the intersection of 37th Street with Powelton and Lancaster Avenues). Visitors are welcome.

After two years of meeting only once a month at the homes of members, Friends in Peoria, Illinois, have now resumed the practice of holding meetings at 7 p.m. every Sunday in the Y.M.C.A. A discussion period follows the meeting for worship.

The group formerly known as College Park Meeting in Maryland was recently incorporated as Adelphi Friends Meeting, with a meeting house at 2303 Metzert Road, Adelphi, Md., where meetings for worship are held every Sunday morning at 11.

Jerome Davis, 489 Ocean Avenue, West Haven, Conn., has been appointed director of an American Seminar which is taking a small group of about fifteen to Europe next summer. He plans to sail by steamer, cabin class, on June 19 and to return from Europe, sailing on August 1, 1957. The group will visit England, France, Poland, Finland and spend a month in the Soviet Union. Further information may be had from Jerome Davis.

As the result of an earlier concern, Domingo Ricart has an invitation from Matanzas Seminary in Cuba to give a series of lectures on Quakerism. He has a tentative plan for going there in May and June of 1957 and staying on with his wife for the summer to visit among Friends and attend the Christian Endeavor Conference.

In a 16-page booklet called *Religious Education in the Small Meeting*, Amelia W. Swayne has now distilled the essence of years of experience and the advice of scores of Friends into a practical handbook for the management of the hundreds of little First-day schools of three to 30 assorted pupils. Printed in the new, highly colored format which the Friends General Conference adopted this year, and containing the wisdom of many years of experience, the brief, pocket-size volume sells for 50 cents a copy. Even large and prosperous First-day schools will find new ideas for strengthening their programs at unsuspected points if they order copies at 1515 Cherry Street, Philadelphia 2, Pa.

The American Section, A.F.S.C., will give its annual report to the public at an open meeting scheduled for 7:30 p.m., Friday, February 15, at the Race Street Meeting House, Philadelphia. Frederick B. Tolles, chairman of the American Section, will preside and present a report. B. Tarrt Bell, executive secretary, Southeastern Regional Office at High Point, N. C., and F. E. Hutchens, executive secretary, Southwestern Regional Office at Austin, Texas, will discuss the role of the Service Committee in race relations and civil liberties in the South. Garnet Guild, college secretary of the North Central Regional Office in Des Moines, Iowa, will speak on the goals of American students today and of how the A.F.S.C. tries to strengthen social concerns. Staff members from regional offices throughout the country will be on hand to enter into the discussions.

Between the triennial meetings of the Friends World Committee for Consultation, essential and important policy decisions may be made on its behalf by its Interim Committee, which always invites a Friend from an area outside of North America and Europe to take part in its sessions. This year Benjamin S. Ngaira, administrative secretary of East Africa Yearly Meeting, will participate in a meeting of the Interim Committee to be held at Woodbrooke, Birmingham, England, from July 19 to 21. Other Friends who are expected to share in this meeting are Errol T. Elliott (U.S.A.), chairman of the F.W.C.C.; Howard Diamond (Great Britain), treasurer; Sigrid H. Lund (Sweden), executive chairman of the European Section; Elsa Cedergren of Sweden Yearly Meeting; Lewis E. Waddilove of London Yearly Meeting; and Herbert M. Hadley (U.S.A.), general secretary.

The World Committee's next triennial meetings will be held at Bad Pyrmont, Germany, from September 22 to 29, 1958.

Pearl S. Buck will give a public address on March 2 at Wilmington College, Ohio, during the tenth annual international Folk Festival. Her topic will be "The Far East."

J. Harold Passmore, at present business manager of Friends School in Baltimore, Md., will succeed Howard M. Buckman as superintendent-treasurer of George School when the latter retires from that position July 31. At the end of the current school year at Baltimore Friends, Harold Passmore will move to the George School campus with his wife, the former Elizabeth Pusey of Avondale, and their four children.

The new appointee, originally from West Grove, Pa., is an alumnus of Dickinson College, class of 1939, and has taken graduate work at Temple University and Johns Hopkins. He taught at Westtown School before going to Baltimore Friends, where he has been for sixteen years as teacher and business administrator. He has been active in the work of Baltimore Yearly Meeting and Friends General Conference.

Present plans call for Howard Buckman to remain at George School in an advisory capacity for a few months after July 31. He and his wife, Ethel Harvey Buckman, probably will continue to reside in the area of the school.

A weekend conference on the theme, "Can Quakers Speak to Our Times?" will be held at Anabel Taylor Hall, Cornell University, Ithaca, N. Y., on April 26, 27, and 28, under the sponsorship of New York Yearly Meeting's Ministry and Counsel and the Advancement Committee. Howard Brinton is to be the principal speaker. Detailed information and directions for registration may be obtained from Stephen L. Angell, 131 Popham Road, Scarsdale, N. Y.

Chicago Meeting's 90th Anniversary

Chicago Monthly Meeting, Illinois, will celebrate its 90th anniversary on Sunday, April 14, 1957. Its origin goes back to Civil War days, when in 1864 Charles and Rhoda Coffin and Elizabeth Comstock led a group of concerned Indiana Friends to Chicago to minister to the Confederate prisoners, who were encamped in very poor quarters on the shores of Lake Michigan. While in the city, they also visited prisons and other public institutions. Some of these Friends remained in Chicago to continue with this service; others returned to Indiana, where they assisted in instituting reforms for the care of insane people.

After the Civil War many Friends remained permanently in Chicago and initiated there in March, 1864, the first of their regular meetings for worship. Two years later, thirty-three concerned Friends directed a written request to Whitewater Monthly Meeting, Richmond, Indiana, to establish a Meeting in Chicago. On April 17, 1867, an appointed committee from Whitewater Monthly and Quarterly Meetings supervised the opening of Chicago Monthly Meeting.

The 90th Anniversary Committee consists of the following Friends: Wyatt and Lucille Miller, Florence Fisher, David McCoy, Frank Hollingsworth, and Clara Deadman Guthrie, who is chairman. The committee hopes that many of the Meeting's distant members will be able to attend this commemoration, and that those who cannot attend will send letters and be present in spirit. Communications should be addressed to Lucille Miller, 1935 W. 102nd Street, Chicago 43, Illinois.

Friends World Committee, American Section

The annual meeting of the American Section of the Friends World Committee was entertained by Baltimore Friends January 11-13, 1957. Eighty-eight out-of-town guests were registered. Local Friends also participated, so that attendance at the meetings ranged from 100 to 160, a considerable increase over a year ago. Attenders represented England, France, Austria, Sweden and Japan Yearly Meetings, as well as Friends from Iowa, Michigan, Indiana, Ohio, North Carolina, New York, Connecticut, Rhode Island, and nearer states.

The Friday afternoon and evening sessions dealt with the international scene. Brenda Bailey, hostess of Quaker House in New York, reviewed the strenuous program at the United Nations during recent months. Quakers from various countries have been invited to help at the U.N. while the Assembly is in session. These include Errol T. Elliott, William Barton

(England), Duncan Wood (Geneva), Arthur G. Dorland (Canada), and Marguerite Czarnecki (France).

William Barton, new secretary of the Friends Service Council, London, spoke of his four years of work in east-west relations in Vienna, and of the crisis in recent weeks. He urged that, despite the Communist regime's false moral philosophy, we try to maintain channels of communication in the hope of having some ameliorating influence. Ferment among the Russian satellites may bring fresh opportunities, he said, and suggested that the whole situation is a moral challenge and a test to the Friends' peace testimony.

Duncan Wood, director of the Friends Center in Geneva, Switzerland, told of the violent reaction of the Swiss to the Hungarian situation. They were on the point of reducing their armaments when the explosion came. Now they are talking of increasing armaments. He said that the peace testimony is particularly relevant at this time not only because many people have been impressed by the recent achievements of the United Nations in the field of peace making but also because the experiments with small wars have not been encouraging; many people realize that such wars may at any time touch off a major conflict.

A lively discussion followed these addresses. Friends, too, take sides without saying "forgive them." In our negotiations do we approach the world in good manners and good will? It is fruitless to weigh guilt versus guilt. We must feel and admit a common guilt. We want to be judged by our ideals rather than by our action. We cannot be fruitful until we repent. Patience and non-violent love may in the end be the most genuine realism. Are we willing to adventure in this direction?

Friday evening, Louis W. Schneider, Secretary of the Foreign Service Section of the American Friends Service Committee, gave a graphic first-hand account which drew the listeners close to the enormous problem of Hungarian relief. Of the estimated 161,000 refugees reaching Austria to date, approximately 88,000 already have gone to other countries. Austria itself will keep 30,000. The airlift has been resumed to bring the U.S.A. total to 28,000.

Henry J. Cadbury, speaking on "Religious Pacifism—A Realistic View," presented the role of the pacifist during times of stress and of dictators who strive to influence the minds of whole peoples. Some say that the new weapons make for an entirely new situation and that hence the Quaker peace testimony is out of date. Isn't the testimony the same for all armaments, from bows and arrows to nuclear weapons? Religious pacifism is not motivated by the desire to stop wars; it is based upon the desire to do right ourselves. The Quaker position is not based on greater knowledge and experience or a better philosophy than others, but on faith based on principle. This faith is a decision not to do evil ourselves, rather than to prevent other people from doing it. It is a decision to practice good rather than evil. In the last resort it is a commitment to an ideal which governs our conduct, our spirit, and our whole way of life. It is "living in the virtue of that power that takes away the occasion of all war."

The meetings on Saturday dealt with organization matters of the American Section (Publications, Intervisitation, New Meetings, Wider Quaker Fellowship and Finance). There was also a session of the Executive Committee. This is the year that the Committee celebrates its twentieth birthday, and regional anniversary dinners are planned.

The evening was devoted to talks by Blanche W. Shaffer on Publications, Ralph A. Rose on the *Friends World News*, Emma Cadbury on the Wider Quaker Fellowship, and Marguerite Czarnecki of France Yearly Meeting on "The World Family of Friends Looks Ahead."

Most visitors stayed over to worship with Baltimore Friends on Sunday morning, taking leave after the dinners served at the two meeting houses. There seemed to be universal gratitude for stimulating sessions and for the hospitality so generously extended.

JAMES F. WALKER, *Secretary*

Answers to "Who Knows?"

1. Chena Ridge Meeting, near College, Alaska.
2. 186,165.
3. Hartford, Connecticut.
4. Philadelphia, New York, Canadian.
5. In 1960.
6. 42 years.
7. 48 countries.
8. In August.
9. Twelve.
10. At the formation of the World Council in 1948.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Friends who question whether or not the activity of the Friends Committee on National Legislation is in the Quaker tradition might be interested in Frederick B. Tolles' Ward Lecture, entitled *Quakerism and Politics*, given at Guilford College, N. C., on Founders Day, November 19, 1956, and available from the college without charge. I call attention especially to his reference to lobbying on pp. 10 and 11.

San Francisco, Cal.

BENJAMIN SEAVER

Many Friends have advocated and practiced cremation because of its simplicity, economy and lack of ostentation. There is a further extension of these principles applicable to disposal of our bodies after death which would have the added advantage of aiding surviving humans in need of transplants, and also of furthering medical and scientific knowledge when bodies for pathological study are often hard to come by. The following language in a will or its codicil would, I believe, cover the situation, with the understanding that it would have to be made known to the proper authorities promptly at the time of death:

"I direct that any parts of my body after my decease which can be preserved and used or transplanted for the benefit of other living persons shall be so preserved and so

dedicated, and that the remainder of my body shall be given for medical and/or scientific research to any proper, appropriate, and accessible institution of science or learning which shall accept the same and all contingent charges therefor. If the foregoing is not possible by reason of immediate circumstances, I direct that my body be cremated and the remains disposed of by my heirs or executors or other legal means with no public viewing or conventional funeral services."

Yardley, Pa.

HAROLD H. PERRY

Several statements in your review of Colin Wilson's *The Outsider* (FRIENDS JOURNAL, December 22, 1956) need to be challenged. Are the exposed geniuses merely proponents of "the cult of the sordid, nihilistic, and eccentric"? And so "George Fox is forced into the strange company of artists, neurotics." Did ever a more neurotic, eccentric twosome than Fox and Naylor rant and rave across 17th century England? If Fox had been forced against a Blake, Dostoevsky, Van Gogh, Quakers might have had a saint.

Quakers might well heed Colin Wilson's "Denial of self-expression is the death of the soul; without creation, the balance is gone."

Wallingford, Pennsylvania

PETER DOCILI

(We question whether we need to extend the confusion surrounding Wilson's book to George Fox by listing him as a raving and ranting neurotic. In the meantime the Literary Supplement of *The Times* (London) quotes proof of the appalling "errors" and distortions which Wilson permitted himself when quoting his crown witnesses so profusely. He had about one "error" per line. We shall do Colin Wilson a favor by covering his record with the cloak of charitable silence.—Editors).

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

FEBRUARY

9—Burlington Quarterly Meeting at Trenton, N. J., 10:30 a.m. and 1:30 p.m. Lunch, 12 noon, furnished by Trenton Meeting.

10—Baltimore Quarterly Meeting at Stony Run Meeting House, Baltimore, Md., 9:45 a.m.; lunch (served by Stony Run Friends), 12:15 p.m.; address, "Hungarian Aftermath," by Allen White of the A.F.S.C., 2:30 p.m.

10—Adult Conference Class at Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia: Leon T. Stern, "Quakers and Prisons," 10 a.m.

10—Japanese program at Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m., followed by luncheon with Japanese guests at meeting house. (Note correction from earlier announcement.)

10—Conference Class, Central Philadelphia Meeting, Race Street west of 15th, 11:40 a.m.: "Growth in Worship," led by young adults.

10—Jerome Robbins, choreographer, will speak on the effect of mass media on the art of the dance at 8:15 p.m. in the Swarthmore Meeting House, Pa., under the auspices of the William J. Cooper Foundation of Swarthmore College. Public invited.

14—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Bayard Rustin, "Non-violent Resistance as Practiced in the South."

15—In the William Pyle Philips Lecture Series at Haverford College: Wolfgang Köhler, professor emeritus of psychology at Swarthmore College, "Gestalt Psychology," 8:15 p.m.

15—Annual public meeting of American Section, A.F.S.C., 7:30 p.m., Race Street Meeting House, Philadelphia. See news note.

16—Caln Quarterly Meeting at Downingtown, Pa., 10:30 a.m.

16—Retreat at Radnor Meeting, Conestoga and Sproul Roads, Ithan, Pa., under the leadership of Dan Wilson, director of Pendle Hill, 10:30 a.m. to 3:30 p.m. All are welcome.

17—Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m.: William Harris, director, Germantown Boys' Club, and Judge Leonard M. Propper, "Meeting the Problems of Youth in Our City."

17—Conference Class, Central Philadelphia Meeting, Race Street west of 15th, 11:40 a.m.: Sydney C. Orlofsky, "Insights into Interreligious Relationships."

17—In the meeting house at 1515 Cherry Street, Philadelphia, 3 p.m., meeting to discuss plans for new developments at Friends' Boarding School, Barnesville, Ohio. Speakers: Morris Kirk, principal of the school, Gilbert Thomas, Merle Tjossem, Howard Brinton, and James F. Walker. Slides will show proposed new buildings and life of the school. Tea served afterward. All invited.

17—Oscar Hammerstein II will discuss the problems of the musical-comedy librettist at 8:15 p.m. in the Swarthmore Meeting House, Pa., under the auspices of the William J. Cooper Foundation of Swarthmore College. Public invited.

20—Quaker Business Problems Group, Y.M.C.A., 1431 Arch Street, Philadelphia; supper meeting, 6 p.m. (Luncheon meeting February 21, 12:15 p.m.) Topic, "How Should the Income of a Business Enterprise Be Distributed?" Leader, T. Kite Sharpless.

20—Friends Forum at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Mrs. Philip E. Jacobs of the Delaware County Interracial Council, "Civil Liberties and Local Community Action."

21—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Margaret Collins, "Integrated Suburban Housing."

22—At the Friends Center, 5 Longfellow Park, Cambridge, Mass., 10:30 a.m., Delbert and Julia Reynolds will report on crisis conditions in Jordan and Israel. All invited.

23—Bucks Quarterly Meeting at Yardley, Pa., 10 a.m. Bring box lunch; dessert and coffee will be served. (Note change from scheduled Quarterly Meeting location because of recent severe fire at Newtown Meeting House.)

23—Fellowship Choir concert at Macedonia Baptist Church, Newtown, Pa., sponsored jointly by the church and by Newtown Monthly Meeting. Admission 50 cents.

BIRTHS

CABLE—On January 3, to Carl Clifton and Jean Weand Cable of Lafayette Hill, Pa., a second son, named STEPHEN KENT CABLE. His maternal grandparents are Melvin A. and Helen Cloud Weand. All are members of Norristown Monthly Meeting, Pa.

CARPENTER—On November 26, 1956, to John Stauffer, II, and Emily Weirman Carpenter of Salem R. D., N. J., a son named JOHN STAUFFER CARPENTER, III. He is a grandson of John S. and the late Mildred W. Carpenter of Salem and a great-grandson of Benjamin A. and Elizabeth S. Carpenter of Orlando, Fla. His father is a member of Salem Monthly Meeting.

DOWNING—On January 28, to George and Christine Downing of Summit, N. J., a fourth son, named CHRISTOPHER LANE DOWNING. All are members of Summit Monthly Meeting.

TINSMAN—On December 13, 1956, to Daniel W. and Elizabeth Keller Tinsman of Lumberville, Pa., a son named DANIEL FILL TINSMAN. His father is a member of Solebury Monthly Meeting, Bucks County, Pa.

WERT—On January 17, to Don and Sue Furnas Wert of Wilmington, Ohio, their second child, a son named JOHN WILLIAM WERT. His mother is a member of Miami Monthly Meeting, Ohio.

MARRIAGE

MAYER-CHANCE—On December 28, 1956, CARMEN CHANCE, daughter of Harold and Wanneta Chance of Southampton, Pa., and ROBERT MAYER, son of Sidney and Dorothy Mayer of Worthington, Ohio. Both Robert and Carmen Mayer have served with the American Friends Service Committee.

DEATHS

DUDLEY—On January 19, at her home in Moorestown, N. J., ANNA HOLMES DUDLEY, wife of C. Harry Dudley, aged 84 years. She is also survived by two sisters and one brother: Eliza Holmes Bennett of West Chester, Pa., Elizabeth Holmes Reeder of Moorestown, N. J., and George L. Holmes of St. Petersburg, Fla.

HOWELL—On November 1, 1956, EVELYN HOWELL, aged 92 years, wife of the late Ralph Howell. A valued member of Miami

Monthly Meeting, Ohio, she served for a number of years as reading clerk of both Miami Quarterly Meeting and Indiana Yearly Meeting.

SOMERS—On January 22, in Underwood Hospital, Woodbury, N. J., RICHARD S. SOMERS of Pitman, N. J. Surviving are his wife, Sara E. S. Somers; a son, Omar H. Somers of New Haven, Conn.; three daughters, Mrs. John H. Foster of Lake Bluff, Ill.; Mrs. John W. Smith, Jr., of Portland, Me.; and Mrs. Ellen H. Brown of Cambridge, England; and twelve grandchildren. Richard Somers was a birthright member of Mullica Hill Monthly Meeting, N. J.

WRIGHT—On December 3, 1956, at Modesto, Calif., WILLIAM PENROSE WRIGHT, a birthright member of Menallen Monthly Meeting, Flora Dale, Pa. He is survived by his wife, Eva West Wright, and two sons, Dean West Wright of El Cerrito, Calif., and Dallas West Wright of Oakland, Calif., as well as by four grandchildren and a brother, Ryland H. Wright of Biglerville, Pa.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 15th Street and Glendale Avenue, James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferper Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian Church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWinbrook 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9075.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone ALbany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Poplarn Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day. Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 8601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

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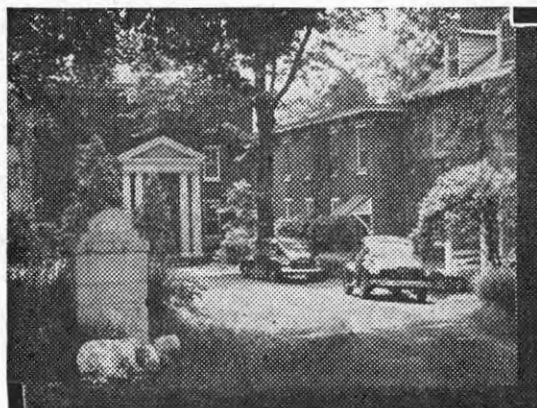
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